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"Srimad Bhagavatam"

**Discourse by Master KPK on Sunday, the 02nd of February 2020, at Radhamadhavam,
Visakhapatnam.**

(for private circulation to WTT members)

Canto 4:

We are discussing the teaching of Sage Narada to King Prachina Barhi. The main aspect of his teaching is the core teaching of Bhagavatam which is repeated many times. The truth is that the Divine is all permeating and one should learn to see the Divine in and around oneself, others, other objects and so on. One should try to see the Divine in all situations. Then one can stand beyond the duality in creation. Duality is nothing but ONE becoming two which are seemingly conflicting. All situations will not always be favourable to us. There are some comfortable and some uncomfortable situations for us. There are people we may like and some who we may not like. Sage Narada says that one should stand beyond these dualities by seeing the ONE essence is all. The background is one though there is a lot of diversity that can be seen. Then one will not have unnecessary opinions about others. Opinions lead to criticism. All the goodwill activities that we do are a waste if we indulge in unnecessary criticism and are hateful of others. Unless there is transformation that happens, all practices that are done go waste.

Generally, the rituals are done at some time in the day. We visit some holy places sometimes a year. The effect of all this is hardly on us because the rest of the time we hardly make any effort to see the Divine. The rest of the time we live in our own opinions and have our own behaviour. In this manner, nothing will happen even if one does rituals and visit holy places regularly for the whole life. There will be no progress in the path. It will be similar to the story of a frog in a well that jumps up 2 steps during the day and falls back 3 steps at night. So, aspirants need to be cautious of the fall back.

King Prachina Barshi is doing a lot of rituals but he had no experience of the Divine because he is not trying to see the Divine in all. He is only interested in the ritual. After that, he lives in his own personality with many flaws. Master EK told during the last days before departure that this teaching is utmost. One has to see the Divine in all. The same is given by Master CVV in one of his instructions. Start with some persons and object and gradually learn to see the Divine in all. It will be not easy but one has to keep trying because once this practice stabilises in us, then it will lead us to the utmost state.

Narada tells one should discharge one's responsibility by relating to the Divine without being interested in the result and future. Remain in the present without getting stuck in the past or thinking much about the future. Do not neglect the work that is entrusted to you at present. Do not worry about the result. The result automatically comes at some time in the future. Whether

you look for it or not does not matter. You should be interested only in your duties and responsibilities. There are duties towards your parents, children, spouse, friends, relatives, etc. They should be discharged by seeing the Divine in them and not out of attachment. A devotee sees the Divine while performing even the smallest of activities. Then it becomes very easy to relate to the Divine even while doing a prayer or ritual. If we are not relating to the Divine the rest of the time and try to relate to the Divine only at the time of prayer or ritual, then the mind will not agree. It will make the mouth to chant while it wanders around. The rituals happen mechanically because the mind is not used to relating to the Divine. That is the problem that Prachina Barshi has and Narada is showing him a way to overcome this problem.

Everything that comes to us should be seen as given by the Divine. One should handle every object by remembering that the Divine is present in that object. Then you maintain it very well. Then whenever you use that object, you feel very happy because the Divine presence is experienced through that object. The object is handled with much care and longevity of the object increases.

When one relates to the Divine while doing work, such a one remains at poise while doing that work. Such a one will not be tensed at work or will not be tired after work. So, you may do anything but see the Divine while doing. Work is not for result. Work is for experience. One who works for result is not happy until he gets the expected result. One who sees the Divine and does work only for experience will be happy, whatever be the result. One who works for result might get stuck in that work. One who sees the Divine while working will be free and will be always ready to retreat from that work when the time comes. Here, Prachina Barhi is stuck in doing rituals without having any experience.

Narada says while offering something to someone, one should see the Divine in the other person and offer what the other person needs. Always choose the needy person while offering something. The other person should be happy to receive whatever you are offering. Then the happiness comes back to you. So, offer based on the need and ensure that the recipient is happy. If not, you will not be happy. Your happiness depends on how much happiness you bring to the people surrounding you. If you display a lot of hate to people around, then you cannot be happy. If you exploit others, then you will get into a lot of problems. Remember that you get back what you offer to others.

Narada tells that one can be in a natural state of happiness if one always intends welfare of others and works for the welfare of others. That is how Narada lives in a natural state of happiness at all times because he has no personal work. There need not be a cause for happiness. That is the natural state of every being but that state is forgotten because of ignorance in behaviour and at work. By seeing the oneness in all, one remains in a state of natural happiness.

By following desires, one gets stuck in objective things. Such a one behaves more like an animal. One should learn to differentiate between desires and needs. One should also learn to remember the difference between what is temporary and what is permanent. If we follow too many temporary things, then a lot of time is wasted on unnecessary things and death comes. You can keep doing but relate to what is permanent so that you progress in the path. What work

you do does not matter as you as you relate to the Divine at all times. That is why we see great devotees working as carpenters, potters, farmers, etc. One does not require great intelligence to become a devotee. One requires dedication and devotion to become a devotee.

Narada also tells that one should not have targets in doing activities of goodwill. Do whatever is possible. Do not think that you should help so and so number of people at any cost. Leave that to the Divine. You be prepared to serve and let the service take its course.

After listening to all this, King Prachina Barhi is very happy to have gained the right awareness. He further asks a question to Sage Narada. The question is “we are told that the results of actions done in the physical world are also carried forward to other bodies and other planes. How is that possible? How are the fruits of physical activities carried forward to other planes and subtle bodies?”

We will discuss the answer by Sage Narada in the next class.

-Swasthi